/342 cont./

*796 He lived far from the tribe in a place called Yunguyo. He was never seen in the village. He appeared only for the festivals, strangely dressed and reciting his prayers without stop, kneeling, rising, and offering libations with a half-comical, half-tragic pomposity. He was treated with a certain respect due to his art, and I believe that the Čipaya insisted on having him with them during all their festivals no matter how small. He animated them [781] and gave them the religious character which they would often have lacked without him.

159 /343/ Anacleto Mullu, of whom I previously spoke, was the most intelligent of all the Čipaya with whom I had dealings. His small, lively eyes sparkled with a mocking gleam, and he never missed an opportunity to tell a joke, even an improper one. His facial mobility was such that he could immediately abandon his jovial air to take on a grave and serious expression, as if he were the most respectable of men.

Festivals and Rites

*796 The taking of office of the new authorities (January 1).
602 The first of January, the day on which the transmission of powers is carried out in Chipaya, is the occasion of a festival, the only one in which only rare pagan elements are mingled. I shall mention a few of its details which illustrate the attitude of the [354] Čipaya toward the Catholic religion. That morning the small church of the tribe had been abundantly lighted; lamps or tallow candles were burning on all the altars and fragrant smoke was rising from all the censers. The outgoing alcaldes had gathered beside their successors near the altar, and a kind of sacristan was fumigating [152] them copiously. Some women squatting behind the men were sobbing and sighing as though their hearts were broken. They were only quiet when small baked clay llamas which they had placed on the altar were distributed; they kissed them and fondled

Carangas—
Chipaya

/158 cont./

252 who mentions them seems to consider them as /159/ indigenous.
352 The smoke escapes through the door, but in some huts, not very
[175] many it is true, a hole in the wall facilitates ventilation.

513 Enormous wool blankets (ču̇si), extremely heavy, take the place of beds. They are warm enough for one to suffice to cover
513 for the night two or three people, who roll themselves in them. At
175 the beginning of the seventeenth century these blankets were in general use on the altiplano. "The bed which the people of the Sierra and the cold lands use," Cobo tells us, "is a large blanket called a chusi, which is spread on the ground. One half serves as a mattress and the other, which they pull up from the foot end, as a
[177] blanket or sheet. All the inhabitants of one house, fathers and sons, sleep in one blanket, although now under the influence of civilization
351 they are beginning to have separate beds." The present-day Andean Indians sleep on earth benches which are altogether lacking in
[178] Chipaya. One might conclude from this that they were unknown in pre-Columbian times and that they are only a crude imitation of European beds.

In some Čipaya huts one can find a wobbly table made of
[178] old boxes. The Čipaya use them only as an altar on which to place the heads of sacrificed animals or coca that they offer their guests when they celebrate a festival at home. Outside of these occasions the tables have no use.

Several wooden pegs thrust into the wall serve as pegs for clothes. The few articles to be seen are arranged in niches contrived in the wall or on small whatnots of earth shaped like swallows' nests (Fig. 2, F /see p. 150/).

354 To illuminate the always very dark interior of their huts, the Čipaya have tallow candles or, more frequently, very primitive small lamps: bowls (ču̇a), full of tallow in which a wick of wool
[197] burns. This apparatus, which gives them only feeble light, has the Spanish name mecha, a practically certain indication that the idea came to them from the Creoles.

5:La Barre E-5 (1937-1938) 1946
SF24 Uru SF24

They do little hunting of land animals, but they may lasso the head male of a herd of vicuña which has been driven from the heights by the cold of winter, then club the remainder of the herd.

Herding.—The *Uru* have a few livestock—sheep, cows, and occasional llamas—but these are restricted in number by the scant pasture on the mainland. The cattle are usually half-wild and forage in the swamps, eating the succulent reed stalks and roots. The *Uru* have dogs, guinea pigs, chickens, and pigs; the last are kept in mud sties or allowed to wander through the village.

Farming.—Maize will not grow in this infertile and cold region, which is more than 12,000 feet (3,600 m.) above sea level; but a few bitter potatoes and some quinoa are cultivated.

Food preparation.—The few potatoes cultivated are frozen and dried to make chuñu. Women grind quinoa with a long, flat, stone muller on a stone metate which slants outward from their laps, then toast it to make a nourishing powder (pitu). The succulent white root of the totora reed is eaten raw. Shrimplike crustaceans from the river are toasted.

Beer is made of quinoa and, when they can get it, of maize, which they chew into chicha.

Like all the altiplano peoples, the *Uru* chew coca.

HOUSES

Most *Uru* houses have an oval ground plan, but some are rectangular. The walls are built of rectangular turf blocks laid in horizontal courses, much as the ancient chullpas, or grave-houses, the outer wall often plastered with adobe. The entrance always faces east and is closed at night by a thick door made of bunches of totora reeds placed vertically and joined together at intervals by double horizontal cords in twined technique. The roof framework is of sticks or of reed bundles; the main ridge of the roof arches east and west, with stick or reed-bundle purlins resting on this ridge and the side walls. This framework is covered with reed mats (pl. 113, *top, left*)—single totora stalks twined at intervals with grass cord. Grass ropes are laid over the mats and tied to pegs in the outside wall. The fire in the mud stove to the right inside the door speedily coats the roof with soot and makes it waterproof. Greasebrush (tola), chunks of a woody semi-subterranean plant (yareta), and llama dung—in the absence of wood in this treeless region—serve as fuel. Some smaller *Uru* shelters have a corbeled turf dome instead of a frame with mat thatching. The Sojopaca *Uru* build temporary shelters of mud, "like beavers," similar to the domed houses of the islet of Simillaque. On the Isle of Panza there are round, stone-roofed houses.

8:Fain T-5 (ca.1954) 1955

SF24 Uru SF24
Iru Itu

rily to the end of her recital. She stopped quite suddenly and demanded some coca, informing us that the next meeting was scheduled to take place the following morning, when "she hoped to tell us a great many interesting facts".

By this time the light was going, so we decided that it would be wise to settle the question of our night's quarters. The mayor gallantly offered me his house; fortunately on our way to the meeting we had passed by, and I had seen all that was necessary to confirm me in my decision to sleep in the car. Protesting that alone I could not take up the whole house, I nobly waved my rights in favour of worthier and braver guests. Kenneth, Rojas and Roca, not having sleepingbags, decided that bugs were preferable to frostbite, so fell in with the mayor's offer. It was decided we would use his house as our dining-room; I therefore made my way thither with the supplies.

Night was falling, a cold wind blowing in little sharp gusts across the great empty *puna*, the hut was lit with a lantern that someone had brought. The five men were sitting huddled in *ponchos* or great-coats on the bed, which was made of a bamboo frame covered with rushes and llama skins. The atmosphere was constrained, as we spread the food on the rough table. I said: "Now we shall go and heat this beef over a fire". They suddenly burst out simultaneously in English, French and Spanish: "There is no fire in the village and there is nothing to make one from". The only combustible in use on the Altiplano is dried llama-dung or *yareta* [4]). This latter is too expensive for the poverty-stricken Uru, and they have not enough llamas, if any, to provide a sufficient provision of dung.

Sadly and silently we ate our icy food. A bottle of rum brought a certain comfort. As the village had retired for the night at sundown, we decided to retire to our respective quarters.

[4]) Yarema, a fungus which grows just under the earth and is common to all this part of the Altiplano. It is dug up and dried and forms an excellent combustible. It generally replaces coal.

[p. 310-A]

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

(Aymára rectangular houses are *ičʉ*-grass thatched, not matted in the Uru fashion). Possibly because of the scarcity of wood, "rafters" in the roof are made of thick bundles of reeds, the main supports laid east and west, with secondary supports arched north and south. Some of the round houses have a roof framework made of bent sticks laid at right angles and grass-rope lashed at their crossings. On this framework of wood or *totora*-bundles, large mats, employing the full lengths of these giant reeds, are laid in two sections, so that there is a sort of pseudo-ridge to the roof, running from over the door to the west wall; this ridge is made by the meeting of the butts of the reeds. Grass ropes are laid over these mats to hold them down in the wind, and tied to wooden pegs in the mud walls of the house. There is no smoke-hole save the door, so the roof mats become speedily coated with soot and are quite waterproof. One must stoop in entering the door, but a man can stand upright in the center of the house. A mud "stove" is placed to the right (north) of the door, in which *t'ola* (a kind of grease-brush), *yareta* (woody, turf-like masses of a semi-subterranean shrub), or *tokia* (llama-dung) are burned for fuel, owing to the absence of wood in the region. The cord used on the roof-mats to twine the ends of the single reed elements, is true two-element twisted rope, the torque of the twisted strands of wiry grass holding the whole together. The rope used in binding *balsas*, on the other hand, is of tightly plaited grass, possibly because the more laboriously made plaited grass rope has greater strength and durability than the twisted kind.

Anciently, according to the 18th century writer Alcedo, the Uru lived in caves and holes in the ground, but they share the round type of house with their congeners the Chipaya. The same round house type is seen elsewhere scatteredly in the *altiplano*. Forbes noted "beehive" houses in out-of-the-way places, and in the 16th and 17th century descriptions such as that of Cobo are indications that the round hut was the original Aymára style. Métraux noted round mud houses with corbelled domes like those of the Chipaya, at Kruliiri, near Toledo; and villages of round houses may be seen the west of the railroad halfway between La Paz and Oruro.[18]

[18] David Forbes, *On the Aymara Indians of Bolivia and Peru* (Journal Ethnological Society of London, Vol. 2: 193–305, 1870), p. 255. Posnansky, *op. cit.* p. 69, also says the Uru formerly lived in caves or holes dug in the ground, and roofed with mats. Bernabé Cobo, *Historia del Nuevo Mundo*, 4 vols. (Sevilla, 1895), Vol. 4: pp. 166–667. Métraux (JSAP 28: 190–194) says that the rectangular huts of the Aymára are built after Spanish patterns, and that only the chiefs at Chipaya used them, others building the older round type of house. The round style is useless, however, for tracing the provenience of the Uru: Braun noted Quechua storehouses of this kind in southwestern Bolivia, Nordenskiöld the same form among Aymára at Tunari, near Cochabamba (Otto Braun [Letter to Nordenskiöld in 1931]; Erland Nordenskiöld, *The*